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## THE EARLY RACES OF SCOTLAND AND THEIR MONUMENTS.\*

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No country has a richer literature on historical anthropology than Scotland. Gordon and Chalmers have given valuable records of its antiquities ; and the old statistical account of Scotland has preserved the remembrance of old customs and legends, as well of early monuments. More recently the action of the Society of Antiquaries of Scotland, led by such men as Simpson, Stuart, and Robertson, has introduced a more critical method of examination ; and not a little has been revealed by excavations into remains, which for ages had been buried up. Dr. Daniel Wilson's able and elaborate *Prehistoric Annals*, though somewhat fanciful in his speculations and rhetorical in his style, has invested Scottish antiquities with a popular interest, for he has skilfully combined a number of scattered facts, and extracted from them some knowledge of the by-past ages. Lieut.-Col. Forbes Leslie's work on the *Early Races of Scotland*, which has recently appeared, is another important contribution to Scottish anthropology.

The title of the work is rather a misnomer ; for there is little in it regarding distinctions of race. Indeed, the leading questions on the subject seem to be purposely excluded. Naturally, as anthropologists, we turned to hear the views of an accomplished and learned writer on the two pre-Celtic races, said by Dr. Wilson to have inhabited Scotland ; but we are only told, "whether the Celtic superseded in Britain an earlier race, or were themselves the dimly-shadowed-forth earliest of prehistoric occupants of the soil or the forests, cannot yet be determined." No information do we gain respecting the crania found in Scottish tombs, nor indeed does Col. Leslie indicate the physical characters of the race whose history he examines. We obtain no help from him to decide between Lubbock and Wright as to the age of the leaf-shaped bronze swords ; nor does he give any judgment whether Scotland had its ages of stone and bronze and iron. Perhaps, however, our author might consider that he had so much to say on other aspects of anthropology, that he might pass by questions not yet ripe enough for determination. Notwithstanding, there is much in his work to illustrate the historical division of anthropology, for he enters fully into the written records of the early inhabitants of Scotland, and carefully gathers up the scattered

\* *The Early Races of Scotland and their Monuments.* By Lieut.-Col. Forbes Leslie. Edinburgh: Edmonston and Douglas. 1866.

notices of its mythology, superstitions, traditions, symbols, and inscriptions, which indeed are as important to the historical anthropologist as are fossilised bones to the geologist, for they enable us to read the psychical characters of early races.

Col. Leslie tells us, that his great object in examining the memorials of the races occupying Caledonia from the earliest ages to the end of the sixth century, was to discover the design of the Caledonian sculptures; and the first sentence of his work indicates the predominant idea by which he has been guided. In the fourth century, B.C., Hecataeus mentions an island over against Gaul, as big as Sicily, under the arctic pole, inhabited by Hyperboreans, with a rich and fruitful soil and temperate climate, the inhabitants of which worship, above other gods, Apollo, who had there a stately grove and renowned temple of a round form, beautified with many rich gifts; the inhabitants had a language of their own, and had been visited by Greeks who had made divers gifts inscribed with Greek character. Our author thinks this island was Britain, the temple Avebury, the people Celts, the priests Druids, the god Belénus; and that at this period Britain and Gaul had a common language and religion; and, in accordance with this view, early monuments and inscriptions, old superstitions and usages, are traced to the Celtic race.

In his account of the Races of Caledonia, Col. Leslie considers the mass of the early population to have been Celtic; and, guided by Dr. Latham, he formally propounds his views in eleven propositions. At the beginning of the historic era he finds Gaels in northern Britain, in Ireland, and in the Western Isles; these were the first immigrants from the continent of Europe; and had originally come from the east, through Syria, Egypt, along the north-east coast of Africa, and to Spain and Gaul, where they split into two branches, one of which ended in Britain. Another immigration, the Britons, followed from the same source, taking a more direct course through Scythia, Scandinavia, and across the German Ocean to Britain; and, pressing on the earlier immigrants, drove them northward and into Ireland. Stone monuments in the Dekkan in India, in Persia, Syria, Italy, Spain, and Armorica, similar to those found in the British Islands, are adduced as confirmatory of these general views. The Gaels, however, appear at a subsequent period split up into several distinct tribes; there were Albannaich, or the Caledonians, or Picts in Scotland, and identical with these, the Cruithne in Ireland; there were the Scots chiefly occupying Ireland, and, in smaller numbers, a portion of the south-west of Scotland; and besides these, there were the Attacots, of whom little is known, but who are spoken of by St. Jerome as cannibals, and by Ammianus Marcellus as warlike.

The historical notices of the Picts are very scanty ; and their sudden and strange disappearance from the page of history has puzzled Scottish and Irish historians, and given rise to bitter controversy. Were they Gaels or Scots ? Were they annihilated or absorbed, or were they merely an existing tribe under a changed name ? They are first referred to the third century, and Eumenius the orator, in 309 A.D., speaks of "*Caledonii et alii Picti*," leading us to infer that the Caledonians were a tribe of the Picts. Beda, writing in 730 A.D., states that there were five languages in Britain : the British, Pictish, Scottish, English, and Latin ; and as there is no mention of Caledonian or Gael, and, as in another part of his history we learn that the Picts came from the north, it may be conclusively inferred that the Gaels, Albannaich, or Caledonians, were indicated by the name Pict, until that name became superseded or replaced by Gael. Scots had existed from an early period (from at least 360 A.D.) in the south-west part of Caledonia ; but in the beginning of the sixth century, receiving an important accession from Ireland—important, not for numbers, for the whole band consisted of only one hundred and fifty, but, from the rank and ability of the leaders—they founded about Argyleshire a kingdom dependant at first on the Dálraid Scots of Ireland ; but which, increasing in power, became independent, and its sovereign in the ninth century achieved the conquest of the Pictish kingdom, and gave their own name—that of Scotland—to the whole of North Britain. Notwithstanding this change of dynasty, the language continued to be Gaelic.

"It does not seem," says our author, "now to be maintained that what is sometimes called the Scottish Conquest was otherwise than the royal race of the Picts being supplanted, possibly after they and their adherents had been defeated by their relations and rivals of the Scottish royal race in the ninth century. Neither can it be successfully urged that it was after this event, in A.D. 843, when the Scots of the Irish branch obtained the kingly power in the south and east of Caledonia, that the mountains, rivers, and remarkable places of these fertile parts of the country first received their Gaelic names, and that the inhabitants of these districts then and at once adopted the Gaelic language."

Col. Leslie assigns reasons for believing that the Phœnicians were, to a limited extent, an element in the early population of Britain, and that in a more considerable degree they influenced the manners and customs of its Celtic inhabitants. What the Druids were to a former generation of antiquaries, the Phœnicians are now to modern speculators ; residuary phenomena—things which cannot be accounted for—are referred to Punic influence or colonisation. Col. Leslie is, however, more moderate in his views, which are chiefly based on a

supposed similarity of the worship of the Phœnicians and of the ancient Britons. Sun or Baal worship were, he thinks, common to both ; yet, admitting this to be the case, which, indeed, is doubtful, the inference by no means follows ; for almost all nations who have advanced beyond pure Fetichism, have more or less revered and feared planetary influences. Professor Nilsson, in a recent Memoir on Stonehenge, has carried this notion to an extravagant length ; according to him, Stonehenge was the renowned or remarkable temple dedicated to Apollo ; and such monuments in Britain were Phœnician, and connected with the rites of Baal, like their congeners at Tyre, and in the Valley of Bethel. Doubtless the Phœnicians, from a very early period, traded with the Britons for tin, and gave in exchange their own manufactures and the productions of other countries, including probably the crude bronze, out of which the Britons made their leaf-shaped swords and other weapons and instruments, and the glass beads and armlets found in dwellings of the so-called bronze age. But beyond commercial interchange, there appears no further connection or influence ; no evidence of colonising ; no Phœnician inscription has been found in Britain, nor any trace of the Punic language in British nomenclature. Professor Nilsson refers to the inscription on the Newton stone in Aberdeenshire as Phœnician ; but for this there is not evidence. Col. Leslie is more cautious, and passes no judgment on this inscription, which has been a sad puzzle to scholars, and has given rise to such a diversity of explanation as to present the appearance of a burlesque on archaic philology. Dr. Mill says the inscription is Phœnician, to Eshmun, the god of health. Dr. Davis also regards it as Phœnician, but to Atalthan, son of Puzach. Another authority makes it Celtic, indicating a boundary stone. Mr. Thomas Wright tells, in the most confident manner, it is Latin, to Constantinus. Mr. Brown says the characters are Egypto-Arabian, giving a list of names ; and Dr. Moore writes a long and learned dissertation to show that the characters are Arian and the language Hebrew, and that the inscription is to Attie, who is with the dead. Nothing of value can be extracted from such contradictory expositions.

The speculative theories of Dr. Wilson and Professor Nilsson, and some others, have tended to dethrone the Druids and reduce the Celts to insignificance. The relics which were formerly attributed to the people inhabiting Britain, when Cæsar invaded it, are transferred to mythical races who lived long before in the dark ages of the past. These notions are based on craniological evidence only ; but however much we value careful determinations of cranial race characters, we concur in the opinion of Dr. Thurnam, "that unless archæological

evidence could be added to that of cranial developments, the question of age must be left very much in the dark." There is a strong presumption from authentic history, that the antiquities associated in Britain with the Brachycephalic men were the Celts of the pre-Roman period. We certainly find them at the dawn of history to be numerous and warlike, and so far advanced in art, as to have iron weapons and war chariots; and in civilisation, as to have established governments—a system of polity, and learned men to administer law and conduct religious ceremonies. Could such a people, who had doubtless existed in Britain for many centuries, pass away without leaving many and marked traces behind them? Col. Leslie brings us back to history, and in his chapter on religion gives a fair statement of what it tells us of the Druids and Druidical worship. He endeavours with much acuteness and learning to trace to Druidism many superstitious usages, which existed a few generations ago, or which still continue to exist in Scotland; and though some of these may with more probability be referred to other sources, yet his dissertations contain much that is curious and instructive. Witchcraft descended, he supposes, from Druidical superstitions and practices. That the life of one man could be redeemed by the life of another was a belief among the Gauls; and a similar belief existed in Scotland in the sixteenth century, and influenced the ceremonies of witchcraft; Marionne M'Ingaruch, a notorious witch, in 1588, pronounced that to save the life of Baron Fowlis his next younger brother should be sacrificed.

Col. Leslie thinks that there is clear evidence of the prevalence of solar and planetary worship from Dondera-head in Ceylon to the Himalaya mountains, and from the borders of China to the extremities of Western Europe and its islands. The Parsees in British India still worship light, symbolised in the sun and fire. The religion of Gautama Buddha, which more than twenty centuries ago was established in Ceylon, has not eradicated the *Bali*, planetary worship, which co-existed with the *Naga* or snake worship, and with a belief in the genii of fountains and streams, trees and forests, rocks and mountains, and in malignant demons producing various forms of pestilence. The heathen inhabitants of Britain, according to our author, worshipped an equally numerous and nearly identical accumulation of objects. *Bel*, in Cingalese, signifying power; and *Baal*, *Bel*, Belus in Assyria, Palestine and Phœnicia, implying dominion and equivalent to Supreme God, are used as expressive of solar and planetary worship. As evidence connecting Britain with Baal worship, Col. Leslie adduces the names of the two earliest British kings known to history, Cassibelan and Cunobeline, both of whom by Nennius are simply called

*Belinus*. Doubtless superstitious usages originating in sun worship lingered long in Britain. From the Penitential of Theodore, Archbishop of Canterbury, we learn, that in the seventh century women passed their children through the fire and exposed them on the housetops to restore or insure their health ; and by the laws of Cnut the worship of the sun was forbidden.

“In Scotland there was a practice described by an eye-witness, that after a child was baptised, and on the return of the party from church, the infant was swayed three times gently over a flame ; or, according to another authority, the child was handed three times across the fire. In Perthshire, in cases of private baptism, there was a custom of passing the child three times round the crook which was suspended over the centre of the fire.”

Such practices closely resemble the usages of the Jews and Canaanites in passing children through the fire to Baal or Moloch, to whom, indeed, they were sometimes sacrificed as burnt-offerings. The most distinctive relics of sun worship are, however, seen in Beltane, the fire of Bel or Baal, which was kindled in Scotland, it is supposed in honour of this God, on Midsummer eve, afterwards called the vigil of St. John, on All-Hallowe'en (31st of October) ; and on Yeule, which is now Christmas. These fires were kindled on hills and conspicuous places in level districts, not only in Scotland, but also in Ireland and Cornwall. In the north of England *bonfires* were lighted by corporate authority in the market places of borough towns on St. John's vigil ; and we have seen records of yearly payments of such fires down to the beginning of the eighteenth century. At Callander, in Perthshire, the celebration of the Hallowe'en mysteries is remarkable ; and suggests what may have been one object of “the separate” monoliths forming a circular fane. The Bel fires were lighted on the rising grounds and villages, and the ashes left from the burning were collected in the form of a circle, near the circumference of which a stone was placed for every person of the several families interested in the bonfire ; and if any stone was moved out of its place before morning, the person, whom it represented, was devoted to *Fey*, and it is supposed would die within twelve months from that day.

Notwithstanding the number of interesting illustrations Col. Leslie has gathered of the remains of sun worship in Scotland, it is far from being proved that they have been derived from the Druids. Indeed, historical evidence indicates that sun worship, if it existed at all amongst them, held a very subordinate place in their mythology, and that the remains of sun worship in Britain are of Teutonic origin. Cæsar tells us that the chief god whom the Britons worshipped was Mercury, the inventor of the arts ; Apollo came after him, and he was not recognised as connected with the sun or any planet, but as the

curer of disease. More important still, in reference to this question, is the account Cæsar gives of the gods of the Germans—a race who in after times modified and to a large extent formed the religious ceremonies and superstitions of Britain. Of them, we are told, that they had no Druids, and that they reckoned among their gods those only who could be seen, such as the sun, the moon, and fire.

Besides, however, planetary worship, Col. Leslie finds traces in Scotland of the worship of spirits, atmospherical and terrestrial, arising from the fear or reverence of portentous phenomena, and resembling the adoration given to such objects by the ancient Hindus of the Vedas, and the earliest inhabitants of Tyre and Sidon; but he might have added, that such reverence and fear are common to almost all nations in their early stages of civilisation. The Spirit of Ethereal Fire, a female deity, named *Cailleach Vear*, has a conspicuous place among the legends of the western Highlands; her residence was on the highest mountains, and a great stone—*Cailleach Vear*, the mountain of thunder—preserves her name. *Water-Kelpies* were “angry spirits of the waters,” and when heard in the storm, wildly neighing or hoarsely bellowing, they presaged misfortunes; or emerging from the sea or lake in the form of a horse they tempted the unwary to mount on their back, that they might dash with the rider into the depths of the flood. The *Spirit of the Earth* had set aside for him minute portions of untilled land, once numerous in Scotland, called “the gudeman’s croft”. Sir James Y. Simpson, Bart., stated, in 1861, that, not many years ago, a relative of his, on taking possession of a farm he had bought, cut off a small triangular corner from a field, within a stone wall, as the “goodman’s croft”, an offering to the Spirit of Evil, in order that he might abstain from ever blighting or damaging the rest of the farm. Col. Leslie remarks—

“The Celts judging from a few recorded facts and the remains of many superstitions, had an infinity of local and inferior genii. Of these, some were supposed to be benevolent, but the majority were considered mischievous. The number of elves or imps, in Gaelic, is of itself a proof of a Celtic belief in a crowded pantheon. Not only mountains and hills, rivers and fountains, had their peculiar deities, but even at the present day, many a green mound in the vales, or bright sequestered spot in the mountains, is shunned by sturdy peasants who would not fear the hostility of any mortal. The prefect of a Gaulish cohort, who erected an altar on the limits of Caledonia, has summed up, in small compass, the whole invisible world of the country. His altar is dedicated ‘To the Field Deities of Britain.’”

Pagan ceremonies, connected with the fountains and wells, have been more prevalent and continued longer than any other. Gildas refers to the worship of rivers and fountains in Britain; and both



civil and ecclesiastical laws were directed against it in Gaul and Britain. Col. Leslie finds such ceremonies particularly cherished in all these places, where a Celtic population had the most enduring and predominating influence, and he would, indeed, connect them with Sun worship. On Beltane day, sacred fountains were approached *deasil*, or sunwise, and in the same direction would a procession go three times round it ; offerings were then made to the Spirit of the Fountain by hanging rags of clothing on trees and bushes, or by casting a metallic body into the fountain. We have ourselves seen the bottom of a sacred well, at the base of a hill in the north of England, crowded with crooked pins ; and at the present day, every maiden or young man, passing that well, drops into it a crooked pin and inwardly breathes a wish, in the full belief that, before a year has run its course, the wish will be realised. Some few generations ago there was a gay procession to this well on May morning, when the ceremony was more formally and publicly performed.

Colonel Leslie takes a wide survey of ancient stone monuments, describing not only those in Scotland, but others in England, Ireland, Armorica, Palestine, and India. He adopts the French nomenclature, which is more definite than our own, and calls the monolithic stone circles *cromlechs*, and he applies the term *dolmen*, a table stone, to those singular structures which in England are called cromlechs, and by some Druid's altars. Besides these there are, *menhirs*, long stones ; *pulvens*, monoliths of less size ; barrows, cistvaens, and *galgals* or cairns. There is still much division of opinion as to the age, the builders, and uses of these stone monuments. Of great antiquity they doubtless are ; and no one is inclined to refer them to a period much later than the Roman invasion, but some would carry their age back far beyond the time when Phœnicians were supposed to trade with Britain, and influence the manners and religion of the people, even to that mythical period when a low type of man, ignorant of metals, inhabited the island. Sufficient evidence there is to prove that they were pre-Roman. Stonehenge, probably one of the most recent of the circular fanes in Britain had been constructed during what is called the bronze age ; for out of one hundred and fifty-two interments which have been examined around Stonehenge, thirty-nine of them contained bronze objects ; and in a hundred and twenty-nine cases the body had been burnt. It would seem too, that the builders were brachycephalic, the round-skulled men, who, according to Dr. Thurnam, were buried under round barrows, and who, so far as we at present know, were the race occupying the central, and certainly the northern parts of England when Cæsar invaded it. Of the purpose of such monolithic structures there is less certainty. Colonel Leslie

finds them in India, Persia, Palestine, and Africa, as well as in Europe; those in the Dekkan are remarkable, where they are dedicated to the god Vetal or Betal. One has a circular space, twenty-seven feet in diameter, enclosed by twenty-three stones, three of which are three feet high, and the others smaller. Each of these stones is marked near the top with a large spot of red paint, typical, it is believed, of sacrifice. While Colonel Leslie considers the stone circles in Britain to have been temples used by the Druids for religious worship, he also regards them as places for judicial and inaugural purposes. So late, indeed, as May 2, 1329, there is a record of a court held "apud stantes lapides de Raine." But though it may be admitted that the larger stone circles were used for these objects, many of the smaller ones were places of sepulture. Our author might have derived important information from recent researches by excavations. Several were excavated in the island of Arran, and others near Shap in Westmoreland, and found to be sepulchral. A different result was obtained from the excavation of an oval stone circle, three hundred and forty feet in diameter, at *Three Stone Burn* on the flanks of the Cheviots in Northumberland; there were no interments nor any indications of a sepulchre, but charred wood was found on the surface in several places, and a fragment of a flint knife with two cutting edges. Colonel Leslie gives a full account of the most important circular fanes; and he adduces one striking argument in favour of the eastern origin of such temples. He says:—

"The areas of temples, open, and only designated by masses of rock, with their long avenues of unhewn columns of stone, are well fitted for religious ceremonies and processions, and for judicial and civil purposes, in a warm climate, and under the blue sky of tropical countries. The reverse is the case as regards the cloudy atmosphere and uncertain weather so prevalent on the promontories of Armorica and in the British Islands, and is a very strong argument for considering that the pagan fanes of these countries were modelled from Asiatic originals. Nations, whether tempted or impelled onwards, or migrating in obedience to some law of our nature which has led to the diffusion of mankind, would doubtless preserve the form of their ancient places of worship and assembly, and circular temples defined by small pyramidal shaped stones, such as may often be seen extemporised in the Dekhan of India, could always have been prepared when the migrating horde halted on a journey or rested for a season."

Our author's theories regarding *Dolmens* are, perhaps, the most unsatisfactory in the whole work, for too little use has been made of the facts elicited by explorations. He considers them as altars for sacrifices; but the weight of evidence tends to prove that their primary use was that of sepulture. However we may differ from the author

on this and several other expositions which he gives, we respect the learning, the candour, and clearness of description, which give value to his account of menhirs, dolmens, earth-fast stones, perforated and rocking stones, cairns, barrows, and Caledonian strongholds.

The great object sought by Col. Leslie, in his various elaborate investigations, is to elucidate the meaning of the Caledonian hieroglyphics or sculptured stones. There are three kinds of sculptured stones in Scotland, each of a different age. There are the Northumbrian symbols of which we recently gave an account in our review of Mr. George Tate's memoir on them. Though spread more or less over the whole island from the Orkneys to Devonshire, and into Wales and Ireland, their centre, as it were, is in Northumberland, where they occur in the greatest number and variety of form ; in Scotland they are chiefly in Argyleshire, where the Dalraid Scots had a kingdom. As Mr. Tate remarks, "their wide distribution over the British Islands evidences that at the period when they were made the whole of Britain was peopled by tribes of one race, who were imbued with the same superstitions, and expressed them by the same symbols." These are most probably the oldest sculptures in Britain, and as yet the typical forms have not been found in other countries. They are associated in Northumberland with a brachycephalic race, and with relics of the so-called bronze age. The second class of sculptures, which are incised on unhewn monoliths, are more limited in their distribution, being confined not merely to Scotland, but almost entirely to its North Eastern part, where the Pictish kingdom flourished before it was overthrown by the Scots. There are five principal forms :—

1. Two circles or groups of concentric circles connected by curved lines, and crossed by a Z figure, with sceptre-like ends.
2. A crescent crossed by a V figure with similar sceptre-like ends.
3. A serpent crossed with the Z figure.
4. An upright rectangular figure crossed by the Z sceptres.
5. A mythical animal, generally supposed to represent an elephant, and considered by Colonel Leslie, but on very insufficient grounds, to be the *Asiatic* elephant.

Other figures less peculiar occur on such stones, as the horse, bull, boar, bird, fish, mirror, comb, and a horse-shoe arch. The third class of sculptures belong to the Christian era, for among them is the cross ; the Christian symbol ; and besides being in relief, they exhibit the beautiful style of ornamentation, which prevailed after the introduction of Christianity into Britain down to the eleventh or twelfth century. Other objects are introduced indicating foreign influence, such as the centaur, the hippocampus, the camel, the monkey, and various monsters ; but these later sculptures are of value in determining, within a limit, the age of what we may call the Pictish symbols, for these symbols occur on the

artistic stones with the cross, proving that they had been in use during the period immediately preceding the introduction of Christianity into the North of Scotland. Older they are than that period, but how much it is impossible to say ; they are, in many cases, contiguous to circles of unhewn stones, and to ancient hill-forts ; and what is more important still, as determinative of their antiquity, one of these sculptures, that of the symbolical elephant, was found on a stone forming part of a sepulchral cist, which contained a rude urn and a bronze dagger.

“In regard to the people,” says Colonel Leslie, “who introduced or executed these hieroglyphic sculptures, two theories present themselves—viz., either that they were introduced by a later body of Celtic immigrants than those who probably reared and certainly occupied the unhewn monolithic fanes, or that they were introduced through the influence and example of foreign traders and settlers. The two theories may be conjoined, and we may imagine that some of the figures were brought by the early Celtic immigrants, and that they afterwards adopted others through external, possibly Phœnician influence. Some of these emblems indisputably, and all of them probably, are of Oriental derivation . . . . The Celts are the race, the Picts the people to whom must be attributed the execution and erection of the sculptured stones of Scotland.”

In accordance with these views, our author regards these sculptures as religious emblems, and he seeks from eastern sources a key to their meaning.

Professor Westwood was led to think, from the Z symbol resembling a figure on gnostic gems and coins bearing cabalistic inscriptions, that the Scottish sculptures may have been intended to refer to the perpetual conflict between the cross, and false doctrines and worldly pursuits. Dr. George Moore, who has recently attempted an explanation of them, says “they had a distinct relation to the Buddhistic religion ;” the V and Z symbols, together with discs, he discovers on several Buddhistic coins of north-western India, on which are legends in Aryan and Sanskrit characters ; the *discus*, according to Buddhism, signified infinite space, time or eternity ; when concentric, the circles symbolised systems of worlds or successive and connected periods of long duration ; the crescent symbol signified the dome of heaven, and may have had a relation to lunar worship ; “the signs at the terminations of the Z symbol are,” he says, “doubtless significant of the power of Buddha in relation to punishment” ; in reference to the symbolical serpent, he remarks, “the wand of power, which signifies also the sun’s path in the heavens, would, when intertwined with the serpent, express the everlasting dominion of Buddha, attained as a man in the conquest of all evil.” Colonel Leslie’s expositions are of a similar

speculative character ; he imagines the double disk and sceptre, in some way, emblematic of the sun, and connected with solar worship ; the crescent and sceptre, an emblem connected with the worship of the moon ; the serpent and sceptre, an astronomical as well as a religious emblem, connecting planetary worship and healing powers, for the serpent, according to eastern mythology, represents both a malignant and beneficent influence from its fabled subtlety and wisdom ; the upright figure crossed by the Z he calls a fire altar, and links it with the Beltane fires ; and the elephant-like figure has reference to astral and atmospheric worship.

Colonel Leslie illustrates his views with much ingenious learning and curious information ; but he, as well as other speculators, have completely failed to show any identity between the Pictish symbols and figures found in other parts of the world. They as yet stand alone. Circles, crescents, curves, and angles are abundantly used for decoration or emblems ; but they are such forms as would be readily adopted by any nation ; and in their application to decoration or worship they might originate in a thousand independent sources. The figures on gnostic gems, on Bactrian coins, and on Phœnician sculptures have not the peculiarity which distinguishes the Pictish symbols, and which consists in the *combination* of V and Z figures with the disks, sceptres, and serpents ; and this peculiarity was not likely to originate in many independent sources. These symbols therefore must, until other evidence is produced, be regarded as originating with the Picts themselves, and not derived from some foreign influence ; and as expressing, most probably, religious sentiments and superstitions peculiar to the Pictish people.

Notwithstanding, however, the fanciful character of not a few of Colonel Leslie's speculations, we cordially recommend his elaborate work to the careful study of anthropologists. Few books contain more varied and important information : it is a mine of learning for the subjects on which he treats ; and some sixty beautiful plates give rich illustrations of all kinds of stone monuments and of ancient symbolical sculptures.

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